

NEWES POLAND

Wherein is declared the cruell pra-
ctice of the Popish Clergie against the Prote-
stants, and how they have abused the Ministers of the
City of London in the great Deceit of England.

Printed by W. BADEVILLE.

Faithfully set downe by *Blaise de Gubert*,
Seruant to the foresaid Prince, and French Amba-
ssador in London.

London, Printed by W. BADEVILLE, at the
Signe of the Starre in St. Dunstons Church.

DEFECTIVE ORIGINAL

N. E. W. E. S.

From

POLAND

but is declared the cruel per-

son of the Polish King, and the Poles

and the King of Poland, and the King of Poland

and the King of Poland, and the King of Poland

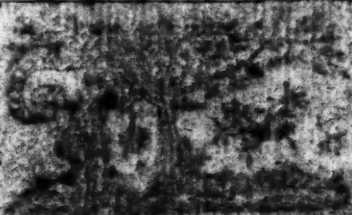
and the King of Poland, and the King of Poland

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LONDON

Printed by E. P. for W. and A. and are to be sold at his shop in St. John's Church, 1741.

TO THE RIGHT
HONOURABLE
ROBERT, Lord Bruce, Baron of Blyth,
and onely Sonne to the Right Honourable
Thomas, Earle of Egin.
Everlasting Greetings with all possible Happynesse.

Right Honourable,

I have placed you here in the Frontispiece of my Dedication, first because you have a chief place in my affections, as one whom God hath graced with a more than ordinary portion of his Image; for you speak without Flattery, with Grace, & what I prize, & what endowments, whether of body, mind, or fortune? Finally, what Perfection or Excellency can make men truly Honourable on Earth, and eternally happy in Heaven, which doth not shine in your Lordship, in the fullest measure: so farre as your condition and yeares can be capable of? inasmuch that if it please the Lord, to add yeares unto your life, as hee hath gifts unto your person, a farre more radiant then yourselfe: I can assure, in our age will scarcely appear in our British Firmament: moreover, your Lordship may justly challenge the first fruit of my publike labours, because that the best encouragement many ministeriall studies in your Honourable Family, under your Right Honourable, most pious, & most beloved Mother, to bee mentioned, Grandmother, Magdalen, Ladie Bruce, where I have bene an eye-witnesse of your vertuous education & imis, as I may say, & admirable; from your very infancy, and where I have often observed, the most vigilant, and religious care of your Right Honourable Parents, in your vertuous education, which to this day doth most spectably appeare, as a pattern of imitation to all the Nobles in the Land.

Gar

God on therefore most Noble and Honourable, I shall never be wanting to your
you with your Honour, continue that course, in these paths of Vertue,
which you have begun to tread, especially seeing you have already made
so good a progresse, for Dimidium facti, quibene coepit, habet.
And you shall find, that although the way be short, yet the end
shall be Honourable, that paines which you now take, and have taken
to please and serve God, and your Right Honourable Parents, shall
produce unto you at length, not only the favour of God, the love of
your soveraign, commendation of your equals, & praise of all good men,
but also contentment to your mind, peace unto your conscience, pro-
tection to your person, a blessing unto your estate, and a sweet relish to
all the honours, wealth, and pleasures which you shall afterwards en-
joy.

which that you may doe, I shall never be wanting to your
tion, to implore the gracious assistance of that Father of the Church, the
watchman of Israel, to double his spirit upon you, and therefore I goe
goe, for good to be present with you, to guard you by his Providence,
guide you by his counsel, and when he hath here directed your Lord-
ship with honours and pleasures temporal, bring you at length unto
joyes and happinesse eternall. So prayeth he, and desires to be re-
sted as he is.

if it please the Lord, to add a service unto your life, as he hath given

into your person, and I shall never be wanting to your

and age, which I have here directed your Lordship with honours and pleasures

your Lordship with honours and pleasures temporal, bring you at length unto

joyes and happinesse eternall. So prayeth he, and desires to be re-
sted as he is.

your Honourable Parents, and your Right Honourable Parents, shall

produce unto you at length, not only the favour of God, the love of

your soveraign, commendation of your equals, & praise of all good men,

but also contentment to your mind, peace unto your conscience, pro-

tection to your person, a blessing unto your estate, and a sweet relish to

all the honours, wealth, and pleasures which you shall afterwards en-

joy.

DEFECTIVE ORIGINAL

**True Description of the present estate
of the Reformed Protestant Churches
within the Kingdome of Poland, &c.**

He industrious policy, or rather politick industry of the Roman Clergie, for advancing their cause, and promoting the Papisticall Hierarchy, is as much (if not more commendable) then was that of the unjust Steward, *Luke 16. 8.* did it not crosse the word, or Law of God, (which is the rule of righteousness) and breake the bond of charity, which is the complement and perfection of that Law. For what pains do they not take? How doe they stretch their wits? What Countries peopled, or worthy to be knowne or inhabited, have they not peragrated? to accomplish their designs, and zealous (if I may so call them) devotions.

So that if their cause were good, and their laborious indu-
deavours to manage that cause guided by a good Spirit, or
squared to the rule of Justice, they should certainly be no
lesse then that which they call themselves and pretend to
be, (namely) The onely true Catholike Church of Christ,
that Royall Priesthood, and chosen Generation mention-
ned by the Apostle *Peter*.

But true wisdom (which is from above) is onely ju-
stified by her children, who doe judge and estimate things,
(especially in matters of Religion and Divine worship)
not as men value them, but as God esteemeth them. For
God seeth not as men see; man oftentimes (by reason of
the corruption of his heart, weakenesse of judgement, per-

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version of will, and imperfection of knowledge, and understanding) may both deceive & be deceived, but so cannot God, who being all eye, estimateth and knoweth all things perfectly, and essentially, (as they are) as having within himselfe the expresse and true paterne and Ideas of all things that ever have beene, are, or shall be.

That therefore men, (I meane onely Christian men who are within the Pale of Gods Church) may be the better settled and persuaded in the truth of that Religion which they doe professe. It will be most necessary and profitable for them, to take speciall notice of some markes and symptoms, whereby the true and orthodoxe Religion or Church of Christ may be distinguished and discerned from all false, Antichristian, phanaticall, inventions, traditions, enthusiasmes, and in a word, from all hereticall, pragmaticall, schismaticall or diabolicall opinions, imaginations, doctrines and professions in the world: which for brevities sake, and that I may sooner come to my intended scope, I will onely at this time name, leaving the more large explication of them unto some other Treatise.

I The first is the purity, or rather (as I may say) the spirituality of a Religion, as it is cleansed from the drosse of externall ceremonies and exorbitant superstitions, for Almighty God loveth best that Religion or manner of his worship, which is most like himselfe, and agreeable to his word, who being a Spirit, will be worshipped in Spirit and truth, the more therefore that a Religion hath of outward and gaudy Pompes and Ceremonies (to dazle and delude the fancies, eyes, and affections of the ignorant and simple) it is the farther from the nature of God, the more contrary to his will, it hath more drosse, and is the more to be suspected of falshood, and to be Antichristian and idolatrous.

2 Secondly,

2 Secondly, the more that the grounds, doctrine, discipline & tenets of a Religion, are adverse or to do crosse the corruption of nature, the impurity of mans life and manners, the fulfilling and executing of a mans own excessive lusts and desires, I say, that that Religion is the more like to be orthodoxe and sound, my reason is, because God (being of pure eyes, with whom dwelleth no iniquitie) is a God of order, both inwardly in respect of himselfe, and outwardly, in respect of his creatures: inwardly, in respect of himselfe, there is a prioritie of order of the Father before the Sonne, of the Sonne before the Holy-Ghost; outwardly, and in respect of the creatures, God, made all things in order and measure, yea in such order and measure, that each creature keepeth its owne course and station, (I speake not in regard of corrupted, but created nature) for the mutuall comfort and conservation one of another: the more then that we crosse order and measure, the more I say that wee are excessive and exorbitant in our affections and actions (especially in matters & exercises of Religion and Divine worship) the greater cause have we to suspect our selves, and that Religion which we professe, or which teacheth or warranteth us so to doe; for what is sinne, but an obliquity in our affections and actions, and what is holinesse, or true Religion? but a conformity and rectitude of both these being futable to Gods revealed will, which is the rule of righteousness, that Religion therefore, whose doctrine teacheth us most conformitie and rectitude in our affections and actions, to Gods word, must of necessity be a true and sound Religion: this is the second.

3 A third marke of true Religion is, when the doctrine, & practice thereof doe tend more to the advancement of the honour and glory of Christ then our owne worldly or private profit and advantage, and when they doe affect us

with a sense & feeling of our owne wants and unworthinesse, so that we are ready to say (not with the Pharisee, I am not like this man, I have done thus and thus) nor with the Papist, I have performed this worke of condignity, that of congruity, a third of supererogation, by the working or doing whereof, I have deserved eternall life, both for my selfe and others) but rather confesse with the Apostle, *Non sunt condigna*, these our momentary sufferings are not worthy of that glory that shall be revealed, and with that good Martyr, onely Christ, onely Christ, or with that worthy Father, *Meritum meum miserationes Domini*, onely the Lords mercies are my chiefest merits.

4 Fourthly, that is surely a sound and warrantable Religion, wherein most comfort is afforded and ministered to a distressed and perplexed conscience, through the assured confidence of Gods love in our owne Election, especially at the approach of death. For (whereas some false and pretended Religions, for sinistrous and bad ends, teach, that it is great and damnable presumption, to beleeve or be certainly perswaded, that God hath elected us to salvation, or that wee can have in this life any certaine feeling of Gods love in the pardon of our sinnes; True and pure Religion exhorteth us with Saint *Peter*, to give diligence to make our owne calling and election sure, & no wayes to doubt, but to beleeve, (for he that doubteth beleeveeth not, and maketh God a lyar) to beleeve I say, and be perswaded with Saint *Paul*, that nothing can separate us from his love, but that Christ shall bee both in life and death our advantage.

5 I could also mention a fifth marke of true Religion, which is this, namely when the principles and doctrines thereof doe not onely teach, but move the professors thereof (although, in respect of persons innumerable, yet in

in respect of opinion and affection, to be as one man, when of many hundreds or thousands of men and women that assemble themselves, and enter into the place of Gods worship, the habitation of Gods Houle, it can be said as it was of these in the Primitive Church *unus est corpus*, they all entred into the Church, as one man; but because I am to speake more largely of this point about the end of this Treatise; and I am loath that my Citty should, as they say, runne out at the gates, or my preface prove larger then my History; Let these few passages serve to assure the Reader, that such (as is premised) is our Religion, ours, I say, defended and taught in this Angelike Monarchy, the doctrines that wee doe maintaine, the truths that we doe beleewe, and the Circumstances, which I would at this time commend to the serious observation of all my brethren and Countreymen, especially to these that are addicted to the Roman Sea, within the Kingdome of *Great Britaine* or elsewhere, to the effect they may (not onely apprehend and perceive) the true and solid grounds, which our Religion and Church is built upon, which is not the person, or succession of one particular *Peter*; but the doctrine and faith of many thousand *Pauls*, or *parvuli Christi*, even of all true Christians, who by humility and faith, depend upon the merits of the Sonne of God, and the gracious promises revealed in his word, or inspired Scriptures which were given unto men, not by men, nor by any humane tradition or invention, but by Divine inspiration being profitable of themselves, through the working of the Holy-Ghost, to instruct, reprove, correct, and make the man of God perfect, vile unto salvation, and furnished unto every good worke; But also behold and know the sandy foundation of the Romish Church, and all other pretended, frothy, hereticall, fantastickall, phanaticall, schismaticall fractious and factious,

Idolatrous and superstitious Religions in the world, which is no other but quircks and tricks of fleshly, worldly and naturall wisdom, not able soundly and savingly, to perceive the things that are of the Spirit of God, yet permitted by God to remaine in his Church, for the correcting, disciplining, and exercising of his militant members, who without such things would freeze to death, and settle themselves upon the lees of naturall corruption, and like an Oxe to the slaughter, runne on with others, and precipitate themselves in that broad way that leadeth to destruction.

And likewise in the third place, with griefe of heart be-moane the intollerable pride, insatiable avarice, unlimited ambition, unquenchable malice, hatred and tyrannie, which the Romanists doe exercise, and where-with their chiefe Prelates, Doctors and ghostly Fathers doe burne against their innocent, orthodoxe, and reformed brethren, and whereby they would ingrosse unto themselves, (where-soever they take footing or beare sway) all power, authority and priviledges, as well in Civill as Ecclesiasticall affaires, fearing and sparing no lyes, reproaches, calumnies, perjuries, murders, which, either the devils malice, or mans wickednesse can invent, for accomplishing their Politick designs, and Machiavel-like machinations, against all their opposers.

The truth whereof wee shall see to appeare plainly, (as in many other parts of *Europe*, whereof also I suppose, this Kingdome cannot be insensible) so especially in the Kingdome of *Poland*, and more particularly in the great City of *Vilna* or the *Wilde*, the metropolis of *Lithuania*, a City for sumptuous Churches, faire buildings, multitude of people, frequency of commerce, and in a word, abundance of all good things, (except liberty of conscience and true Religion) little inferiour to the City of
London

London, being situated in the heart or center of seven or eight ancient Kingdomes, now annexed and allyed to the Crowne of *Poland*, and namely, *Lithuania*, *Samogisia*, *Coulandia*, *Livonia*, *Alba-Russia*, *Prussia*, and *Masovia*, neere unto which Citty, the Author hereof hath ministred these three yeares last past, to a Congregation of Scots and English within the Towne of *Koydan*, which belongeth unto that most famous and Illustrious Prince, and chiefe Protector of the Reformed Religion, *Ianusssus Radzivil*, Duke of *Hirz* and *Puhinka*, Prince of the sacred *Roman* Empire, Lord high Chamberlaine of the great Dukedome of *Lithuania*, Administraror of *Mohilewia*, Governour of *Kasimierski*, and *Kameninski*, &c. Who in anno 1638. with the approbation and consent of a Synode holden at the *wilde*, received him into the number of his stipendiary Ministers, as appeareth more at length by his Certificate.

This great Citty aforesaid, is the Tribunall, or place of Justice for the said great Dukedome of *Lithuania*, having a great University, of almost an innumerable multitude of Students who resort thither for learning, and education, especially in the *Romish* Religion, from all places and corners of the Kingdom, and who doe replenish as it were, or rather pester the whole Citty. There be also therein many Religions professed and tolerated, whereunto also belong many Churches and places of Divine worship, as a Synagogue to the *Jewes*, whereof there be many thousands in that Citty; a *Ruthenian* Church to the *Russians*; a *Mahumeran* Church to the *Tartatians*; a Church to the *Lutherans*; all which doe enjoy their exercises of Religion without trouble or interruption; These all being (in respect, either of Idolatry, superstition or errours, in league and consanguinity joyned with the *Papists*) whereof the maine body of that Citty and Kingdom doth consist.

Now

Now amongst the rest, and a little before the decease of the Illustrious Prince Duke *Christopher Radziwill*, of most honorable and blessed memory, who departed this life in the moneth of August 1640. at his Palace in *Vizounes*, and was most magnificently buried at *Vizounka* twenty miles distant from the aforesaid City, in the great Dukedome of *Lithuania*, upon the twelfth of February last, whereof the Authour was an eye witnesse; a little I say before his departure, there was also within the aforesaid City, a faire, spacious, and strong Church which belonged to the Protestants, whom they call *Calvinists*, and whose Church by the Romanists is termed in derision by the name of *Zbor*, or Congregation, whereunto also is adjoynd a Dutch Church, both built of freestone, and environed with a high, strong and thick stone-wall, guarded also with a garrison of Musketiers and souldiers, whom the aforesaid Prince continually kept in pay for the safety of the said Churches and Professors. These two Churches were scituated within the heart as it were, or middle of the City, and were invested with many priviledges and liberties, as any Papist Church in *Poland*, which were also established and confirmed by many Kings and Parliaments successively unto these two Churches, (the one Polish, and the other Dutch) belonged three Ministers, the two Polish Ministers were, Master *Balthazar Labenski*, and Master *Yeurski*, the Dutch Minister Master *Andreas*, who were assisted by *George Hartibius*, Rector of the Protestant Colledge, a man of sound learning, and unspotted conversation, as appeareth by the testimony of his very adversaries given unto him in divers places.

But because these Churches and Ministers, being scituated as is said, and the Ministers were in great repute, and much frequented by Protestant Noblemen and Gentlemen, who

who resorted unto their Sermons in great Assemblies, from all partes of the Country, they could not chuse but be a great eye-sore unto their neighbours the Jesuits, Priests, & Fryars, whose Churches, Cloisters, Monasteries & Colledges, were contiguous, and did incompasse them on every side.

Behold therefore what hellish tricks and stratagems, these Jesuits, Popish Priests and Schollars used for the abolishing of these Churches, and utter suppressing the exercise of the Protestant Religion, and Colledge within the aforesaid City.

Upon the fifth of October 1639. a certaine Polish Gentleman named *Paul Piekarski*, with his servant *Ioseph Rakomki*, being at guest in the house of one *Naborowski*, close adjoyning to the Protestant Church, about three of the clocke in the afternoone (amongst other passages and exercises of mirth and jollity) did shoot some Arrowes at a bird or fowle, which they perceived to be upon the top of the steeple of the Protestant Church, two of which Arrowes, (there blowing then much wind) were driven to a Popish Church neere joyning, called *Saint Michaels*, and lighting at the west end thereof, stucke into the leg of the wooden image of an Angell. Now within the Church-yard of this Church, was and is a great Monastery of Franciscans, some whereof issuing out of their Cloister, perceived these Arrowes sticking in the leg of the image, which being so neere the Protestant Church, and they also so desirous to pick a quarrell against the Protestants, did straight way conceive and affirme, that these Arrowes were shot out of the Protestant Church by the Evangelick Ministers, or by their appointment, and approbation in despite and contempt of their Romish Religion.

The Friars acquainted the Jesuites and Priests therewith, who butning with malice against the Protestants, and daily seeking some occasion to doe them mischiefe, gave order

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to their Schollars and Students, to fall upon these heretick Churches, pull them down to the ground, and (if they could) apprehend, or kill these Calvinist Ministers, whom they would needs have to be the authors of that riot; to the performance wherof, these devoute and well disciplined Schollars were not slacke, but straightwayes issued out of their Schooles and Colledges like a hive of Bees assisted and accompanied with some thousands of Priests, Prentises and Serving men who in great furie addressed themselves unto the aforesaid Churches, with ladders, shovels, mattocks, and other instruments, beginning to undermine the wall, and uncover the roof of the Protestant Colledge.

But there being at that instant (through Gods providence) many Protestant Noble-men, and Gentlemen with their servants, present at the Christning of one of the Ministers children, there being also a Garrison of Souldiers, which the aforesaid Duke kept continually in pay for the safeguard of his Churches, the Souldiers and servants let flie a volley or two of shot amongst them, seeing they could not by any faire meanes be removed; this confused Army being hereby terrified, was presently disbanded, and perceiving they could not accomplish their designs against the Protestant Churches, like thieves and Robbers, more then like Christians and Schollars, being led by the Devill their Patron, they betooke themselves to the shops and houses of the Scots, French, and Dutch Merchants there inhabiting, who for the greatest part are Protestants, breaking open their doores, Trunks, and Cupboards, but especially the house & shop of one *Jacob de Seans*, a French Merchant and Elder of the Protestant Church, from whom they tooke above thirty thousand Florens in goods and money.

The day following, Duke *Radzivil* came to Towne, who

who being for the time *Mayor* or Governour of the City, and being also well informed in the businesse, did first send for, and examine these two Gentlemen formerly mentioned, that had shot the Arrows, who ingenuously confessed in the Tribunal before the Judges, that they did shoot these Arrows, but not from the Protestant Church, but from the house of one *Naborenski* where they were at guest, nor did they shoot them at the Popish Church, nor in despite of the Romish Religion, but at a bird or fowle, which was upon the top of the Protestant Church, although contrary to their expectation, they were driven by the wind, as is aforesaid, whereupon they were ready to depose their oath; yet did they hereupon order these two Gentlemen to be committed close prisoners, but the one of them viz. Master *Pickarski*, escaped and fled into the Countrie.

Then did Duke *Radzivil* deale with the Bishop and the Jesuites, to keepe in and repress their Schollars, least they should breake forth into some further outrage against the Protestants, this he obtained with much adoe, and letters Patents affixed on all the gates and publick places of the City to this purpose.

The day following Messengers are dispatched away on both sides, with letters informatorie to the Kings Majestie, who was then at *Warsovia* 80 Polish or Dutch miles distant from the aforesaid City; Duke *Radzivil* giving his majestie to know the true information and state of the businesse, the Papist Bishop againe (whose name was *Abrah Vajna* or *warre*) is very suitable to his nature, exasperating his Majestie by many untruths, reproachfull speeches and blasphemies, which he furnished against the Protestants, but especially their Ministers; (onely to put them out of the favour of the King and fellow-subjects) alledging, though most impudently and falsely, that a little before

the fact of the premiffes, viz, the shooting of the Arrowes, these *Calvin* Heretikes; had most profanely and blasphemously drawne the Crucifixe or picture of our blessed Saviour crucified, by the feet through the streets, as also the Image of the blessed Virgin, spitting upon and dawbing them with dirt and mire, thinking thereby to disgrace the Romish Religion.

But the Kings Majestie, suspecting herby the malice of his ghostly Fathers & the iniquity of the cause, gave for the present greater credit unto the Duke *Radzivils* information, and deferred the businesse to the next Parliament, which was held at *Warsovia*. In the month of June following, in the meane time shewing his Princely care for the preservation of publicke peace, he sendeth diverse letters to the Popish Bishops, but more particularly to the Bishop of *Vilna* the aforesaid Citty, to the Jesuites, Priests, Monasteries and Colledges there, giving them some private checks for their unjust proceedings, and promising unto them the continuance of his Royall favour, and an improvement of their immunities & priviledges, if they would but desist and leave off further prosecuting that busines against Duke *Radzivils* Churches. But that Royall fraternity of Romish Bishops and Jesuits (being to my thinking) indeed & *de facto* King of *Poland*, were the more inflamed and exasperated hereby against the Protestants, and therefore now thinke it high time to muster up all their forces, and strain the quintessence of their deepest wit for accomplishing their designs against them, & providing themselves for the ensuing Parlia ment, to this purpose they print Libels and Pamphlets against the Protestants, and expose them to be sold in all places of the Kingdome, they send also privately letters informatory to all the Popish Bishops, Noblemen and Judges of the Land, who were all addicted to the Roman Sea, and to be present and chiefeest members of
the

the ensuing Parliament, aggravating by many odious circumstances, how much and how farre the *Calvin* hereticks and their Preachers were troublers of the peace of the Kingdome, and what wicked and blasphemous insolencies had beene lately practised by them in disgrace and contempt of their Catholicke Church.

The Parliament is set, and Committees on both sides appointed for hearing and concluding the businesse: upon the Protestant side, were the Illustrious Duke *Radzivil* aforesaid, Lord *Grozinski*, Lord *Key*, Lord *Cocholenski*, and some others, all men of admirable learning, eloquence, judgement, and integrity, who did so truly, plainly, punctually, and in such orientall colours display the case, and discover, these insupportable, insupportable, and unheard of injuries practised by the Roman Clergie against them, their brethren, Churches, lands, and inheritances, contrary to the Kings Majestie his oath, (who at his Coronation is solemnly sworne to maintaine the peace and liberty of the Protestants as well as of the Papists) to the Lawes of the Land, acts of Parliament, and practise of other Nations, that many of the honest Popish Bishops & Noblemen were moved to teares and to commiserate the distresse of the said Illustrious Duke his Churches & brethren, but the maine body of the Parliament being all Papists, and rigidly addicted to the Roman Sea, and consequently maliciously bent against the Protestant cause, did confederate and bind themselves together, against the said Duke and the other Protestants Lords, commanding him to bee silent, and not to proceed any further in defending so bad a cause, alledging, that they had witnesses sufficient against them, and that the aforesaid Illustrious Duke, spoke too well for a bad businesse, and was more fit to be an Atturney then a Prince.

Duke *Radzivil* seeing his just cause like to be overwhelmed,

med by the malevolent censures of a partiall multitude, went to take his leave of the King, and to informe his Majestie of their false and injurious proceedings against him; but no sooner was he entred into conference with his Majestie in his Bed-chamber, the doores being shut, but straightway followed three Popish Bishops, viz. the Bishop of Cracovia, the Bishop of Lubbeck, and the Bishop of Thoren, who fearing that Duke Radziwyl by his speech with his Majestie should obtaine some favour to prevent their purposes (more like temporall Monarchs and Emperours) then spirituall or Ecclesiasticall Prelates, did boldly and rudely knocke at the doore, perswading or rather threatning his Majestie to forsake the discourse and company of Duke Radziwyl, and to goe along with them, there being at that instant some urgent businesse which required his presence in the Parliament.

The day following, his Majestie sent for the Duke to dinner, but hee being ready upon his journey refused to come, and about two or three of the clocke in the afternoon (admiring the injustice and ingratitude of that people for whom hee had done so many great services, with much griefe and discontentment departed the Citty.

Immediately after his departure his Majestie being over-
swayed by the Popish Prelates and Clergy men, gave out this sentence and Decree against Duke Radziwyls Churches and Ministers, the tenor whereof followeth.

Quandoquidem inquisitio legitime est peracta, ex qua evidenter, de delicto & loco delicti constat, Quod nimirum ex castris Evangelicorum sagittae ad frontispicium Templi Sancti Michaelis, fuerint emissa; Ideo Sacrae Regiae Majestatis discernit amentes ad convincendum, adversa parte potiores esse quam convictionem, ut ejusmodi Monasterii Antislava cum septem monachibus, ex eodem Monasterio, juramentum super personas in mandato specificatas (quas ipsa sibi elegerit Vilmæ, in Tribunali composui judicii,

judicii, a data hujus decreti hodierni, post octo septimanas, juxta formulam juramenti ex Concilio nostro Magni Ducatu Lithuanie extradiam expediant mandamus, de penis infligendis, Sac. Reg. Majestas deliberat.

In English thus,

For as much as after due examination, there is found a cleare evidence touching this fact, and the place where it was committed, namely that Arrowes were shot from the Protestant Congregation, at the Frontispice or fore-part of Saint Michaels Church, therefore the Kings sacred Majestie approving the cause of the Nunnes to be more just and legall, then that of the Protestants, doth command and charge the Prioresse of that same Cloister with seven Nunnes more of the same Monasterie, to appeare in the City of *Vilna*, eight weekes after the date hereof, and there take their corporall oath before the set Bench against these parties that are convicted, and specified in the Mandat, or against so many of them as they shall thinke fitting, according to the oath used in this nature drawne out of our Chancery Office of the great Dukedome of Lithuania, the punishment to be determined by the Kings Majestie.

Expeditis deliberationis, ejusdem Anni die facta Maji, 26.

The execution of his Majesties censure touching the delinquent, passed in the same yeare the 26 of May, In this manner.

Sacra Regia Majestas expediendo deliberationem mandat, ut persona quas Moniales convincunt, subint pœnis legum, quarum executionem quilibet Magistratum sub pœnis de negligentibus officialibus sancitis, statim post executionem exequi debet, Et quandoquidem constat ipsam Ecclesie Evangelicæ, inter Templo Romano-Catholica occasionem tam præteritorum quam præsentium excessuum dedisse, Et verò S. Reg. M. ratione juramenti sui regii, obligata sit præseindere omnes occasiones, turbanda nedum violanda pacis inter dissidentes de Religione, Idroq, S. Reg. M. decreti hujus vigore

rigore *Univerſum exercitium Religionis diffidentium*, (tam publicum quam privatum) in perpetuum exſtiterit removeret, ac ipſum etiam nomen *Zbor*, ceterum, *Conſimilem in modum Scholæ, & Xenodochia*, convertendo illas ſtructuræ & areas, in aedes, & fundum mere privatum, & poſſeſſionem ejus in totam reſervando illi vel illis quibus de jure competere, ſine ulla, (vel privatiffima diffidentium exercitio, & hæc omnia expodiri debent intra ſpatium 7 ſepſimanarum poſt convictionem ſub pœna infamie, & ſub eadem, neque in alio quoviam loco (intra Regiæ Civitatis *Vilnenſis* mœnia) tam publicum quam privatum ejuſdem Religionis exercitium, ſub ulla unquam præſextu reſpiciantur. Similiter nec *Scholam*, nec *Xenodochium* præſentis decreti vigore, exceptis his qui peregre adveniunt, juxta ſenſum conſiderationis. Interim tamen, diffidentes in locum ſepulchræ deſtinatum, exercitium hoc ſuum transferre poterunt, ſub ejuſdem conſiderationis ſecuritate. Huic decreto ad majorem rei fidem Magni Ducatus *Lithuaniæ* ſigillum appenſum eſt. Datum *Varſoviæ* in comitiis Regni 26 Martii 1640.

Thus Engliſhed.

The Kings ſacred Maſteſtie, in the declaration of his Decree, doth command & charge, that theſe perſons that ſhall be convicted by the Nuns, be liable to the puniſhment of the Law, which every Magiſtrate whom it doth concerne, preſently after their conviction, ſhall execute under paine of contempt. And for as much as the ſituation of the Protestant Church, (being amongſt the Roman Catholicks Churches) hath given occaſion, nor onely of this, but alſo of many former ryors, and likewiſe the Kings Maſteſty is by his Royall oath obliged to prevent, & cut off all occaſions, that may either diſturb, or breake the peace of his ſubject in point of Religion; His Maſteſtie therefore, by vertue of this Decree, doth altogether prohibite and abolith all kind of exerciſe of the Protestant Religion, as well private as publicke, from that place for ever, as alſo

also the names *Zbor*, or Congregation, their Schooles likewise and *Alme-houses*, changing the yards and buildings thereof into dwelling houses or private ground, reserving the possession thereof, to such to whom they doe lawfully appertaine; and this shall be performed within six weekes after the conviction, under paine of infamy, nor shall the aforesaid Protestants (under the aforesaid penalty) ever have or stirre up exercise or use of their Religion, Schoole, or Hospitall within the walls of the Regall City of the *wilde*, strangers and Travellers excepted, that are confederate with us; howsoever they shall have toleration and licence (in respect of the league aforesaid) and no otherwise, to have the exercises of their Religion in their buriall place, for the further ratification whereof this present Decree is given under the Seale of the Great Duke-dome of *Lithuania*, Dated in the Parliament at *Warso*, 26 *Maii* 1640.

This Decree of his Majestie was seconded by an oath which seven Nunnes, (suborned by the aforesaid Bishop and Jesuites) made at the *wilde* 21 July 1640.

We *A. B. C. D.*, &c. Doe sweare by the holy Trinity, that by the knowledge or approbation of the Protestant Ministers and guests, dwelling with them, arrowes were shot out of a Bow from the Protestant Church, in disgrace and contempt of the Roman Catholicke Church, but especially by one *Iohn Teurski*, who at that time had a child christned, also by *Balthasar Labenski*, the eldest Minister of that Congregation, and *George Hartlibius* Rector of their Colledge who all (dwelling within the walls of the aforesaid Church) doe better know, and can tell the names of the other delinquents, but that this our oath, which we take against these men, as the principall authors of that fact is true and lawfull, so helpe us God and his holy Evangell.

Now by the way, and before I goe any further, let me beseech the Reader to observe a wonderfull expression of Gods Justice, for within some few houres after this oath was taken, one of these perjured Nunnes was suddenly stroken with death, and fell downe dead before she could recover her owne Cloister.

And that this oath which these Nunnes tooke, was notoriously false, doth appeare evidently by the contrary oath of the two above named Gentlemen, *Paul Pickarski*, and *Ioseph Rakowski*, who not long after, in the City of *Navogard*, swore before the whole Tribunall or Bench, that they and none other were the men that shot these Arrows, and that the Protestant Ministers were cleare of that fact; neither knew any thing thereof, nor were they shot from their Church, but from the dwelling house of one *Naborowski*, nor did they any wayes ayme at the Papist Church to disgrace that Religion, but in sport and merriment, they shot at a bird which was upon the top of the Protestant Church, although (contrary to their expectation) their Arrows were driven aside by the wind: yet behold, good Reader, what a great fire a small sparkle kindleth, what a great mischief did insue upon so small occasion; For that nothing might bee wanting to expresse the fury and malice of the Romish Prelate of the *Wild* and Jesuites, against their innocent and harmelesse brethren, (Although they knew their cause to be unjust, and the oath which the Nunnes had taken to be false, yet did they proceed to irritate and exasperate the Judges to execute the Sentence, according to the former Decree, which in the moneth of April 1641. followed in this manner, viz.

That for as much as the parties convicted, were not only guilty of the aforesaid ryot as turbulent persons; and breakers of the peace of the Kingdome, but also by their hereticall

hereticall preaching, disputations and conferences, did seduce and draw away many from the Catholicke faith, that therefore they esteemed them guilty of death; yea more worthy of punishment, then the most wicked male-factors.

It is therefore sentenced by this honorable Bench, that the delinquents shall be taken to the market place of the City of *Vilna*, the City where the fact was committed, and there be executed publickly as Traitors to his Majestie, and troublers of the publicke peace (the manner of their death to be left to his Majesties pleasure) their lands and goods to be confiscated to the use of his Majestie or Assignes.

Item, that the exercises of the Protestant Religion, shall altogether cease and be suppressed within the walls of the Royall City of *Vilna*, and that the Churches where these exercises were had, shall bee converted altogether into dwelling houses, or to some other civill use; and that upon no pretext or cause whatsoever, there shall be preaching in that place, or any where else within the said City, under the penalties formerly mentioned.

The Illustrious Duke *Radzivil*, perceiving the injustice, malice, and cruelty of these Romanists, and condoling the estate of his distressed servants and Ministers, a little before the publication of the Sentence, about midnight, sent for them to his Palace, where after some houres private conference, he wrote letters commendatory to the Duke of *Prussia*, and having furnished them with money, and a guard of a hundred Tartarian horsemen, they were conveyed to the Town of *Keydan*; from whence within 2 or 3 dayes after they departed to the *Tilz*, from thence to the first great Castle & Town in *Prussia*, belonging to the Duke of *Prussia*, from whence shortly after the death of the Illustrious old Duke *Radzivil*, and the Duke of *Brandeburgh*, this

Duke of *Prussia* his father, who both dyed in one moneth, viz. in the moneth of August 1640; fearing further persecution, they were removed to the Towne of *Memle*, a great strength upon the Sea side under the Duke of *Prussia*, not long after unto *Konisberg*, and at length unto *Dantsk*, where they remaine unto this day, being banished from their places, Countries and families, without maintenance, and separated from all hope of future reliefe, unlesse the Lord worke it by the charitable care and affection of their reformed brethren, as appeareth more fully, by that most unjust Decree of proscription, since published against them, the copy whereof shall God willing be imparted to the Reader.

Neither can I omit in this Historicall Relation, that barbarous cruelty of the Jesuites Scollars in the *wilde*, in the day of the aforesaid tumult, against that good man Master *George Harlib* Rector of the Protestant Colledge, a man for learning, innocence and integrity, famous and excellent, yea, the Popish Bishop of the *Wilde*, his great enemy, in a publicke meeting, did not onely acknowledge his worthinesse, but also with great griefe, (although it was too late) condole his distresse more then any of the others. Moreover one of these Jesuites, travelling lately through *Dantsk* into *Germanie*, did confesse, that hee was innocent, and the reason why he was condemned and proscribed since, was no other, but that hee disputed in publicke against the Popish Religion, and seduced the Nobility and Gentry committed to his trust; in which regard they esteemed him to be more worthy of punishment then any malefactor. This good man, I say, walking peaceably from the Protestant Colledge unto his owne house, was by these Catholicke Christian Schollars, apprehended as a thiefe, beaten with trees, buffeted, and most dangerously wounded with stones in foure or five places

of the head : nor contented with this, as if it had beene too gentle a punishment, they threw him over a bridge into a deep river; from whence (having once escaped, they threw him in againe, & at last perceiving that hee had escaped the second time, and that they could not thereby take away his life, they followeth him into a Bathstove or hothouse, where some pittifull-hearted men and women, (although Papists) commiserating his condition, had sheltered him, and assaulted his life, and those that tooke his part, with most inhumane and diabolicall fury, but he being hidden by a good old woman under a washing tub, continued there untill midnight, and at last, taking upon him the habit of that woman, by Gods providence he escaped their outrage.

Moreover (as if these things were too little to expresse their infolkenies against the Evangelick Protestants) they have proceeded further, and that by the same aforesaid meanes, namely by cavils, tricks of Law and perjury, to abolish and take away all the Protestant or Evangelick Churches, that were and are within the Kings Regall Townes and chiefest Citties throughout the whole Realme of *Poland*, such as were the Church of *Krakovia*, *Posenania*, *Looblene*, *Sandomerzee*, *Polocia*, *Bressa*, all great and Regall Townes and chiefest Citties of the Kingdome, besides that of the *Wilde*, formerly mentioned. So that now there remaine no more Protestants Churches throughout the whole Kingdome of *Poland*, except two in the City of *Dantsk*, & the Duke of *Brandeburg* Church in his *Konisbergh*, called the *sole*, & so it may well indeed, for there is no more in all the City of *Konisbergh*, and the Lutherians will suffer no more, but the Church of *Vitopsia*, the Church of *Atinski*, the Church of *Novogard* and the Church of *Rosfeyn*, all which also the Popish Jesuites and Priests are daily plodding to take away. So that unless it please the Lord to use

some meanes to prevent their Jesuiticall enterprises, the whole number of Protestant Churches, and consequently the whole publicke exercise of our reformed Religion, throughout the whole Kingdome of *Poland* within few yeares, is like to be extirpated and extinguished.

To conclude, of late and since the death of our Illustrious Patron Duke *Christophe Radziwil* formerly mentioned, the pride and insolency of Jesuites and Papists is growne to such a heighth, that they spare not to persecute and assault our Ministers and Professors in the open streets, affronting them with opprobrious speeches, and sometimes with blowes, yea, often wounding them with gunnes, shabbes, clubs or stones, as they lately did two of our Dukes Ministers in the *wilde*, about the moneth of December last (onewhereof, a learned and Reverend Divine) Master *Iacobus*, they afflicted with three severall wounds, one in the arme, another in the left cheeke, and a third on the backe of the left hand, whereof I my selfe was an eye-witnesse, so that they are now forced to forsake their Ministeriall habits, and goe like Merchants or Souldiers, with coloured clothes and weapons.

The truth whereof, I my selfe have lately experienced, having beene two severall times in great danger of my life, once, namely about the latter end of February last, travelling peaceably in my sled, from *Keydan* the place of my residence, unto *Rogola*, which is foure Polish miles distant, I was set upon in the high-way by a Polish Boyarne or Gentleman, who asked me what Bishop I served under, but because I could not answer him in his owne language so well as he expected, or perhaps, by my habit, surmised me to be one of Duke *Radzivils* Ministers, stroke at me most desperatly with his shable or Polish sword three or foure severall times, wounded me in the head, and had I not warded two or three of his blowes, with a thick Cane, which

which I then had in mine hand, and which he did almost cut through, he had certainly bereft me of my life.

Not long after, being in the Towne of *Komas* six Polish miles from *Keydan*, walking in the streets about nine of the clocke in the morning, going to buy some necessaries, because I saluted not the Crucifix, which was then carryed by me in procession, and encountred me unawares; the Jesuite Schollars accompanied with two Capushine Fryars fell upon me, and assaulted me so fiercely, first with words, and then with blowes and stones, that I was forced to make more then ordinary haste to my lodging.

Thus have I discharged my duty to my Illustrious Patron, discovered unto you the afflicted estate of our reformed Churches under the Crowne of *Poland*, and exposed to the world, the treacherous practices, malicious tyrannie, unreconciliable hatred, unlimited and unsatiable ambition of the Romish Prelats and their associates within the aforesaid Kingdome.

And yet I would not hereby absolutely and totally condemne the Romish Church (as it is a Church, and a part or member, although a diseased and rotten one) of the true Catholicke Church of Christ, and as it beleeveeth, approveth and maintaineth with Christs Apostles and us, many essentiall and Orthodoxe points of truth, both in doctrine and discipline, agreeable to the word of God and the analogy of faith. Nor would I discourage too much the modest and better sort of Papists, who living in simple ignorance, make innocencie and charity, the touchstone of their Religion. For I am very confident, that he that cannot try the truth of his Religion by these two, let him be Protestant or Papist, or of whatsoever other Religion he will, all that he beleeveeth, knoweth or professeth of that Religion cannot profit him to salvation
but

but is as sounding brasse, or a tinckling Cymball, because the faith or knowledge, which he professeth or pretendeth to have, is meere ly not ionall and speculative, residing onely in the braine, and shewing it selfe onely by words or outward posture, but not inwardly affecting or heating the heart, with a desire to doe good, or frame our actions according to our profession. For that Religion that must save us, must be a practicall Religion, that faith that must justifie us before God, must be an effectuall operative faith, which worketh by love, and that knowledge of God and of his Sonne Christ, that knowledge, I say, of Religion, and Divine worship, which is true and able to doe us good, and bring us to life eternall, must bee such a knowledge, faith *Pet. Mart. Quia ita musamur, ut quae scimus, opere conemur exprimere, P. M. in loc. com.* otherwise, the better our Religion is, and the more that we know of it, or are leaned in it, it will be the worse for us, for *Potentes potenter torquebuntur*, that swimming learning or knowledge which we have, will but aggravate our condemnation, for according to our talent of knowledge, doth God expect from us a correspondent reckoning of obedience, whereas he doth not so to such unto whom he hath not shewed himselfe so bountifull a Creditor.

But first, I would hereby admonish and give notice unto all the simpler and more ignorant sort of Papists, who either have beene lately seduced by these Romish impostures, or have not as yet taken deepe footing, and are but newly entred into that Antichristian Laborynth, that they would in time, and before they passe too farre, retire and withdraw themselves, least in the end, they provoke the Lord to complaine of them as he did of those in the fourth Psalm, *O yeer sonnes of men, how long will you follow after vanities and seeke after leafings?*

Secondly, I would hereby bewayle and condemne Craft

San illam. Et finiam Pontificiorum ignorantiam, that most grosse, or rather wilfull and obstinate ignorance of the Roman Prelates and Church-men, who I am perswaded in my conscience, beleeye in their hearts, know with their understanding, discern by their judgement, although they will not confesse with their mouthes, most, if not all of these humane inventions, unnecessary traditions, idolatrous superstitions, false, cruell, treacherous and ungodly practices, doctrines, devices and machinations, wherein they differ from us, and from that truly antient, Catholike and Apostolike doctrine, professed and beleaved in the purer times of the Church, many hundred yeares before ever there was the least mention of the Popes holiness, and by Gods grace, is continued, beleaved, and maintained by us in this Angel-like Monarchy, I say, it is not possible, but that they must needs know these things which they teach, write, professe, and maintaine, for the grounds of their Religion, and maintaining, improving, and advancing of their Hierarchy to be unjust, false, unchristian and hereticall, and blasphemous: did they not (by reason of that *Regnum ignorantia & erroris*) that is, of that kingdome of ignorance that is amongst them, shut up the gates of truth, that is, of holy Scriptures, (which is the rule and ground of truth) from themselves and their people. *Heretici Sacerdotes claudunt Ianuam veritatis*, the hereticall Priests shut the gates of truth, because they know, that if the truth were knowne, their Religion should be forsaken, and they cast downe and debased from their Pontificall digniry, into the meane condition of ordinary people, yea, I should rather have said, did not the Prince of this world, which ruleth in the hearts of the children of disobedience shut their eyes that they should not see, stop their eares, that they cannot heare, harden their hearts, that they should not understand nor discern

the wayes of truth wherein they should walke; and therefore it is no marvell that God hath given them over, to a reprobate sense; to be like other Sectaries and hereticks, obstinate in their errors, to beleeve strong delusions, and to hold the truth in unrighteousnesse.

Thirdly, I would hereby encourage my Brethren and Country-men, whether in this Kingdome or else where, to stand firme and constant in the truth of their profession, and not to be moved and shaken with every winde of doctrine; nor by their Sects, Schismes, separations, private and confused opinions or Assemblies, rend the unseamed Coat of their Redeemer, or thereby teare that part of his mysticall body, which hee doth graciously please to continue in this Kingdome, but to agree rather in one consent to keep the unity of the Spirit, in the bond of peace to follow after peace with all men, and holinesse, yea to forbear one another in love, and to follow after the truth in love, with peaceable and loving affections, not with hot and furious distempers, as some of us seeme to doe, who thinke they cannot be religious enough, unlesse they be enemies to peace, and that there can be no better patterne of wholesome doctrine, to hold fast, keep, and frame their faith by, then that which is of their owne weaving. I tell you (good Brethren) this patterne of doctrine, which is maintained, and I hope shall be maintained in these Kingdomes, is good enough, yea so good, that I know none in the world better (and I am sure I have read, heard, knowne and seene as much of the world, almost; as any other of my Coate and calling within this Iland) yea, I say, there is none so good, none so neare that patterne which *Paul* commended to *Timothie*, therefore keep it fast, which you cannot doe unlesse you love the truth and peace. Say not one of you, I am of *Paul*, another I am of *Apollon*, a third, I am of *Cephas*, a fourth, I am of *Christ*:

Let me intreat you (for Christ his sake) not to deceive your selves, for Christ neither will nor can be divided; nor will he ever send his Spirit into you, to illuminate or inspire you with the truth, if hee see you inclined or addicted to schisme or faction, for *in malevolam animam non intrabit sapientia*, Heavenly wisdom and truth, will not enter into soules; that through fraction; contention, schisme, on separation, are divided and dissipated, *Vna est Columba mea*, saith Christ of his Spouse the Church, My Dove is one, and as his Church is one, so is his Spirit, which once descended upon him in the likenesse of a Dove, to teach all posterities, that he will never send his graces, but into dove-like soules, that is, into men and women, that are of a dove-like, innocent, humble and loving heart. Certainly that knowledge which they have or professe of Gods worship (that are otherwise) cannot be true and good; it cannot I say, be true, unlesse it make them one with their brethren, as Christ is one with the Father, *John 17. 20.*

Be not therefore divided, give not the Papists occasion to say, (as I have heard some of them lately say to my selfe) The Protestants have so many Sects amongst them, that they know not what to embrace, nay said one, there are in this City (for the present) above ninety severall Religions, each one differing from another, nay each one despising, excommunicating and separating themselves from other. O let not this be heard in *Gath*, nor published in the streets of *Ascalon*: For shame, for shame, give not this occasion to the adversary, forsake not Christs Spouse for her blacke spots, nor his true Reformed Church in this Land for her imperfections: what? would you have a Church Militant, to be Triumphant? or doe you digame of, or seeke for a Church in this life that hath no blemish? such men as these had best buy

wings to themselves and flee beyond the Moone to the garden of *Hesperides*, wherein (some say) was Paradise, and which (if wee will beleeeve Poets') is altogether free from stormes and tempests, sure I am beneath the Moone, there is no man, no Religion, no Church free from blemishes, nor possibly can be. Seeing that of the Apostle is as true of all the Church, as of one of the Church, here we see darkely through a glasse, we know but in part, but then we shall know as we are knowne; 1 Cor. 13. 12. Let us not say, in matters of Religion, draw backwardly or contrariwayes like *Sampsons* Foxes, that were bound together tayle to tayle, for then can follow nothing but jars, contention, combustion and tumultuous confusion, but let us be rather like the Cherubins, having our faces looking one towards another, that is, let us all with one consent and unity of mind, especially in matters of faith and Religion, joyne together in love, opinion, judgement, and affection, to embrace, beleeeve, and practice such a forme of doctrine, discipline and government, as hath been ever since Christ, or at the least, in the purer times after Christ received and followed in the Christian Church, and as I hope (through Gods goodnesse and providence, shall shortly be established in this Kingdome, by the religious care and wisdom of our King and Parliament; which I am perswaded will be no other then such as shall be most pleasing unto God, justifiable and harmelesse to the people, suitable to the Scriptures, and most approveable and comfortable to mens consciences. Such, I say, as shall have for their ground and warrant, not mens inventions, humane policy and traditions, but absolutely and immediatly Gods inspired Scriptures, which are sufficient, in all things to instruct, reprove, correct in righteousness, and to make the man of God perfect, furnished throughly to every good work; in a word, such as shall most conduce for the
 advance-

advancement of Gods glory, and depressing the pride and ambition of mens hearts, such as are most contrary to the corruption of mans life & manners, such as are most spirituall & suitable to the nature of God, who is a Spirit, and will be worshipped in spirit & truth : finally such as can afford most comfort and ease, unto troubled and perplexed consciences ; if, I say, such doctrines, discipline, and manner of Government be admitted & established in our Church, (as I make no doubt they shall) and also if all the people from *Dan* to *Beerseba*, both in City and Country, from all places, and corners of the Land, joyne together, as is aforesaid, without contention, preposterous zeale, schisme, and separation, to approve, beleieve, receive and practice the same, then shall our Church, like *Aarons* rod, flourish to all possible perfection, even to the astonishment and admiration of all her enemies, being as Mount *Sion* which cannot be removed, but remaineth forever : as the mountaines about *Ierusalem*, so shall the Lord be about his people from henceforth, and for ever, *Psa.* 150.

Fourthly and lastly, let these and such like treacherous practices of Jesuites and Papists abovementioned, be a *felix quem sciunt*, or warning peale unto all the Orthodoxe and Reformed Churches in the world, to make them (not only hate and abhorre all Popish and Antichristian devices, but also abandon (if they wish their owne welfare) and (as much as is possible) exterminate and extirpate out of their Lands and Kingdomes, all pragmaticall and busie headed Romanists, but especially these of the Jesuited sort, which are more rigidly devored and addicted to the Roman Sea. Let this Historie, I say, be as wormwood to the dug, to make the sons of our Mother, the children of this Church, forsake the paps of that Antichristian whore, and not to admit upon any termes, much lesse to approve, or maintaine the least semblance

of a Popishall Hierarchie, least (if they doe) their ghostly fathers, Prelates and Fraternities shew them a trick of Machiavelisme, and how doggerly they can insult and domineere over their simple and Reformed Brethren; whosoever they take footing, as they have lately done these two yeares past in the Kingdom of *Poland*, over that famous Illustrious and Orthodoxe Prince Duke *Christophen Radziwih*, the father, and his distressed Ministers, and are like to do still over his most excellent and Illustrious sonne, Prince *Ianussius*, unlesse the Lord provide some remedy to the contrary.

But especially, let them take notice of this unto whom both God and his Anointed our Sovereigne, hath freely and graciously granted all sort of power, right, Law, and prerogative to execute, establish and reforme matters tending to the preservation and welfare of this Kingdom, for whom (as true and naturall sonnes of this *Sion*) let us be carefull in our best devotion and prayers to sollicite and implore the favourable assistance, and gracious presence of the Almighty, who hath the hearts of Kings and great men in his hands, turning them (like the rivers of water) which way he listeth; That he may be pleased so to affect and dispose the hearts of the Peeres and Princes, Magistrates of this Land, that they may speedily bethinke themselves of some opportune way and meanes, whereby all factions, and factions, schismes, separations, fidings, and backslidings, contentions, combustions, confusions, prevarications, finally all Antichristian, polypragmaticall, tyrannicall, and treacherous heresies, schismes, practices, professions, and enterprises may be quite, or at least as much as is possible, abolished and removed from the body and bounds of this Monarchie, and that all his Majesties subjects here and elswhere, may from henceforth concurre and consent, in unity of mind, opinion, judgment,

ment, conscience, and affection, to embrace, professe,
 maintaine, retaine, beleve and Practice such a platforme
 and patterne of wholesome doctrine and Religion, as is
 most consonant and agreeable to Gods revealed will;
 loving the truth and peace, and following after the truth
 in love; in a word, if it be possible, and as much as in
 them lyeth, following peace with all men and holinesse,
 that there may be amongst them all; but one body and
 one spirit, even as they are called in one hope of their
 vocation, one Lord, one faith, one Baptisme, one God
 and Father of them all, in them all, and through them all,
 Amen. *Ephes. 4.*

FINIS;

Lord William Croft

AN AGRA

A wise Lord can live mild

ACROST

To be a wise Lord can live mild;
 L O, do deale do ye with earthy wile glistering eyes,
 R arest soule-filling pleasures you shall find
 D eriv'd from thence, where grace and virtue foyes.
 W ere all perfections, in the earths great round
 I nclosed and ingros'd in one free-hould,
 L et Pearles streame as the pilles, gold abound
 L ike silver, silver as the sand, yet could
 I n one great Magazine Dame Nature fold
 A ll thasse the Heaven, or Earth, and Sea, contains,
 M y Muse hath here from Truths bright fountains told,
 C ombind in one, that yet the soule remains
 A wandering, wondring, mavering Pilgrim toll,
 V oyde of her Maker, barr'd from restfull blesse,
 E ver with sinnes, feare, care, or sorrow soild,
 N ever appeased, in this vast wilderness,
 D id reason, season, wit, and saith comply
 I n all these stormes wish love, hopes Anchor then
 S hould safely make this brittle Barke of clay
 E nter with joy into her wish'd Haven.

Vestra Magnificenzæ addictissimus.

E. G.

